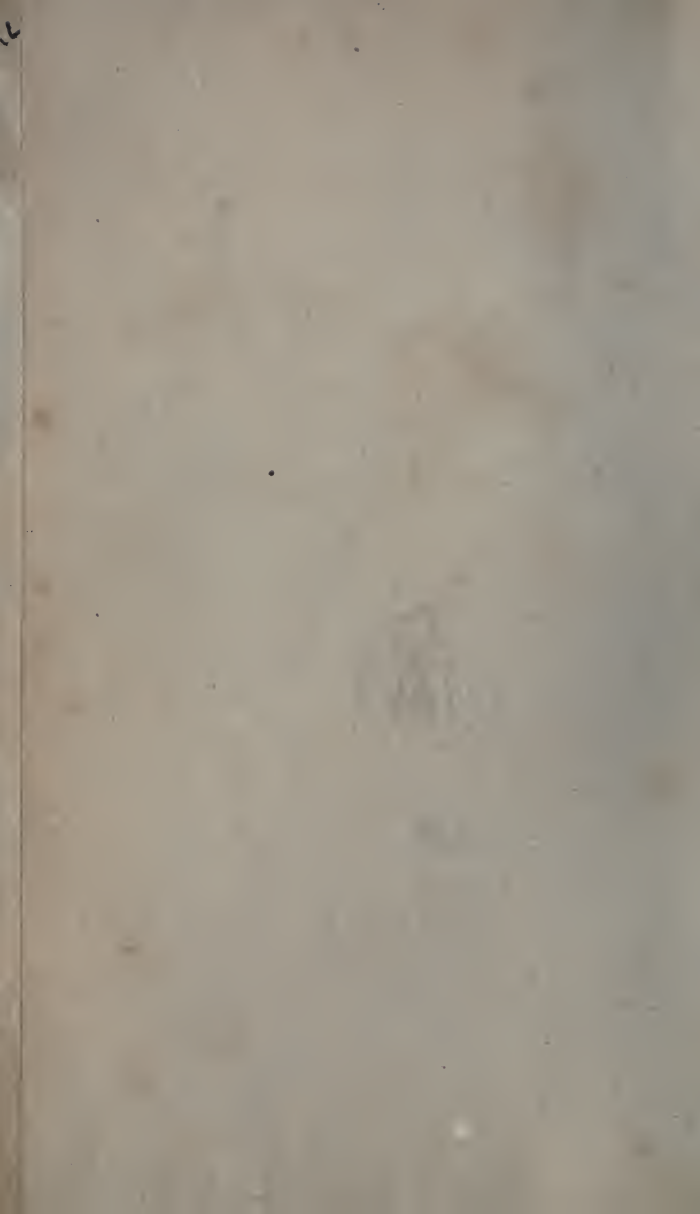


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A.F.



ROMANISM
CONTRADICTORY TO THE BIBLE :

OR,
THE PECULIAR TENETS
OF
THE CHURCH OF ROME,

AS EXHIBITED IN
HER ACCREDITED FORMULARIES,

CONTRASTED WITH
The Holy Scriptures.

BY
THOMAS HARTWELL HORNE, M.A.

A NEW EDITION.

LONDON :

PRINTED FOR T. CADELL, STRAND ;
W. BLACKWOOD, EDINBURGH ; AND R. MILLIKEN, DUBLIN.

MDCCCXXVII.

Price One Shilling.

LONDON :
Printed by A. & R. Spottiswoode,
New-Street-Square.

PREFACE.

VARIOUS efforts have, of late, been made, to persuade BRITISH PROTESTANTS, that the peculiar tenets of the Church of Rome are not so obnoxious as their forefathers at the Reformation believed, and as the venerable compilers of the Liturgy, Articles, and Homilies of the Church of England, not only believed but asserted. Unhappily for the professors of these liberal opinions, the Romish Church remains the SAME. She has NOT retracted a single iota of the *unscriptural* and *anti-scriptural* doctrines and practices, sanctioned by the assembly called the Council of Trent, and which, in the Creed of Pope Pius IV., are made necessary articles of faith.

As many persons, who are desirous of information on the points at issue between Protestants and the members of the Church of Rome, may not have leisure to peruse the unrefuted and unanswerable publications of the Rev. Dr. PHILPOTTS, Dr. SOUTHEY, the Rev. H. J. TODD, the Rev. BLANCO WHITE, the Rev. George TOWNSEND, the Rev. G. S. FABER, and other distinguished defenders of our Protestant faith; the author of the following pages was induced to compile the present concise statement of the *principal* CONTRADICTIONS OF SCRIPTURE by the peculiar tenets of Romanism,

or that "system of doctrine and practice, which the Church of Rome in all her branches maintains and inculcates." *

This little manual originally appeared in the **CHRISTIAN REMEMBRANCER**, for the months of November and December, 1826, and of January, 1827; it is once more respectfully offered to the serious and candid consideration of British Protestants, in consequence of solicitations made to the author, that he would present it to the public in a detached form.

In preparing his compilation a second time for the press, the author has collated the references anew and has added a few facts, which have subsequently come to his knowledge. The references to the Holy Scriptures are necessarily brief, his design being to offer to uninformed Protestants a compendious **DEFENSIVE MANUAL**, rather than a copious polemical treatise: and the contradictions of the Word of God by the peculiar tenets of the Church of Rome are given, for the most part, in the words of the Creed of Pope Pius IV., or of the Decree of the Council of Trent.

* Faber's *Difficulties of Romanism*, p. xix.

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London: printed for T. Cadell, Strand;

W. Blackwood, Edinburgh; and R. Milliken, Dublin.

ROMANISM

CONTRADICTION TO THE BIBLE.

To the LAW and to the TESTIMONY : if they speak not according to this word, it is because there is no light in them.—Isaiah viii. 20.

PROVE all things : hold fast that which is good.—1 Thess. v. 21.

STAND FAST, therefore, in the LIBERTY, wherewith Christ has made us FREE, and be not entangled again with the YOKE OF BONDAGE.—Gal. v. 1.

SECTION I.

OF THE HOLY SCRIPTURES.

§ 1.—The Holy Scriptures are a complete Rule of Faith.

The divinely-inspired apostle, St. Paul, affirms that *the Holy Scriptures are able to make us wise unto salvation* : and he adds, that *ALL scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.* (2 Tim. iii. 15—17.)

Now, if the *man of God*, or Christian minister, who is to instruct others, and to declare unto them the whole counsel of God, so far as is necessary for their attainment of salvation, be perfectly instructed for the discharge of his high and responsible office *from* the Scriptures, these must necessarily contain *all* saving

truth, *all* that is needful to be known by him and by every private Christian in order to salvation. Compare also Psalm xix. 7, 8. Isaiah viii. 20. 2 Pet. i. 19—21. John xx. 21. (Popish Errors exposed, pp. 1, 2.)

Conformably to these declarations, the Reformed Church of England, in common with all Protestant churches, admits of no other rule of faith and practice than the Scripture, “which containeth *ALL* things necessary to salvation.” (Article VI.)

Further, the Scriptures prohibit *ALL* additions from being made to them by any mortal.

Ye shall NOT ADD unto the word which I command you.—Deut. iv. 2. *Every word of God is pure. ADD thou NOT unto his word, lest he reprove thee, and thou be found a liar.*—Prov. xxx. 5, 6. *I testify unto every man that heareth the words of the prophecy of this book, if any man shall ADD unto these, God shall add unto him the plagues that are written in this book.*—Rev. xxii. 8.

Agreeably to these declarations of Holy Writ, the CHURCH OF ENGLAND professes “that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation;” (Art. VI.) and “that besides the same” [Scripture] the Church “ought not to enforce any thing to be believed for necessity of salvation.” (Art. XX.)

But the CHURCH OF ROME, in direct contradiction to the divine commands, *equals unwritten traditions* with the Holy Scriptures, and pronounces a curse on all that do not receive those traditions. “*I most stedfastly admit and embrace the apostolical and ecclesiastical traditions, with the rest of the constitutions and observations of the said Church.*” (Creed of Pius IV. Art. 13.) “*All saving truth is not contained in the Holy Scripture, but*

partly in the Scripture, and partly in unwritten traditions; which whosoever doth not receive, with like piety and reverence as he doth the Scriptures, is accursed."! (Concil. Trident. Sess. 4. Decret. de Can. Script.)

§ 2.—Canon of Scripture.

"In the name of Scripture we understand those canonical books of the Old Testament, of whose authority there NEVER was any doubt in the Church. And the other books" (the Apocrypha) "as Hierome saith, the Church doth read for example of life and instruction of manners, but yet it doth not apply them to establish any doctrine." (Art. VI.)

But the ROMISH CHURCH makes the apocryphal books of *equal authority* with those of the Old and New Testament; although such apocryphal books were *never* recognized as canonical by the Jews, to whom were committed the oracles of God, nor by the primitive Church, nor by any General Council, nor by the modern Greek Church. "*If any one doth not receive all these books,*" (i. e. the apocryphal books which are *intermixed* with the genuine and canonical books) "*with every part of them, as they use to be read in the*" [Roman] "*Catholic Church, and as they are contained in the antient vulgar Latin Edition, for holy and canonical, and shall knowingly condemn the aforesaid traditions, let him be anathema!*" (Conc. Trid. Sess. 4. de Can. Script.)

It is worthy of observation, that, besides the above-stated reasons why Protestants reject the apocryphal books, these books clearly and manifestly evince that they *never* were inspired, not only by the fabulous and contradictory statements they contain (several of which

are stated in note [A.]), and which are directly at variance with the Canonical Scriptures; but also by the virtual acknowledgments, made by some of the authors of the apocryphal books, that they were not inspired. Thus, in the prologue to the book of Ecclesiasticus, the son of Sirach intreats the reader to pardon any errors he may have committed in translating the works of his grandfather Jesus into Greek. In 1 Macc. iv. 46. and ix. 27. it is confessed that there was at that time no divinely inspired *prophet in Israel*; consequently the author of that book neither was nor could be an inspired writer. The second book of Maccabees (ii. 23.) is an avowed abridgment of the books of Jason of Cyrene; and the author concludes (xv. 38.) with the following words, which are utterly unworthy of a person writing by inspiration. “*If I have done well, and as is fitting the story, it is that which I desired; but, if slenderly and meanly, it is that which I could attain unto.*” (Dick’s Essay on the Inspiration of the Scriptures, p. 71.)

§ 3.—It is the duty of ALL to read the Scriptures.

The Scriptures, both by Precept and Example, represent it to be the duty of ALL to read them. SEARCH *the Scriptures*, is the command of Jesus Christ. (John v. 39.) *I charge you*, says St. Paul, *that this epistle be read to ALL the holy brethren.* (1 Thess. v. 7.) TAKE UNTO YOU, he says to the Ephesians, without exception, *the sword of the Spirit, which is the word of God*, (Eph. vi. 17.); by which we are enabled to repel the temptations and to resist the assaults of the devil. See also Col. iii. 16. The same apostle addresses the first part of his Epistles, not to the presby-

ters or bishops, but *to the churches of God, to them that are sanctified in Christ Jesus, and to ALL that call on the name of our Lord Jesus Christ.* See Rom. i. 7. 1 Cor. i. 2. 2 Cor. i. 1. Gal. i. 2. Eph. i. 1. The apostle James, in like manner, addresses his Epistle to the *twelve tribes that are scattered abroad* (i. 1.); and Peter his first Epistle (i. 1.) *to the STRANGERS scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia*; and his second Epistle yet more generally, *to ALL that have obtained like precious faith with us* (i. 1.); the apostle John writes to *Fathers, young men, and children.* Now, what pretence can there be to hinder those persons from reading the Epistles which were addressed to them? The Bereans are commended for their diligent searching of the Scriptures (Acts xvii. 11.) It was the duty of the Jews to have the law in their houses, and to read it to their children (Deut. vi. 7—9.): and much more must it be the duty of ALL Christians to peruse the Gospel, since they live under a greater and richer dispensation. (Popish Errors exp. pp. 16—18.)

But the CHURCH OF ROME PROHIBITS the reading of the Scriptures by the common people, alleging that more prejudice than benefit would arise to them from such perusal (Conc. Trid. Sess. 4. Decret. de Can. Scrip.); and makes it peril for booksellers to deal in Bibles. In the 4th Rule of the Index Librorum prohibitorum, it is thus enacted:—“*Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it,*” (with as much reason might men be prohibited from eating or drinking, for fear they should abuse that liberty,) “*it is on this point referred to the judgment of the bishops or inquisitors, who may, by the advice of the priest or the confessor, PERMIT the*

reading of the Bible, translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety, they apprehend, will be augmented and not injured by it; and this permission they must have in writing. But if any one shall have the PRESUMPTION to read or possess it without such written permission, HE SHALL NOT RECEIVE ABSOLUTION until he have first delivered up such Bible to the ordinary. Booksellers who shall sell or otherwise dispose of Bibles in the vulgar tongue to any person not having such permission, shall forfeit the value of the books, to be applied by the Bishop to some pious use, and shall be subjected to such other penalties as the Bishop shall judge proper. But regulars shall neither read nor purchase such Bibles, without a special licence from their superiors."

Perfectly in unison with this decree is the Encyclical Letter of the present pontiff, Leo. XII. dated May 3d, 1824, and addressed to all Patriarchs, Primates, Archbishops, and Bishops. "*We also, venerable brethren, conformably to our apostolical duty, exhort you diligently to occupy yourselves, by all means, to turn away your flock from these DEADLY PASTURES,*" (*lethiferis hisce pascuis,* the unadulterated Scriptures translated into the vulgar tongue and circulated by Protestants, which this 'servant of the servants of God' had just before termed a 'GOSPEL OF THE DEVIL,'—*EVANGELIUM DIABOLI!*) "*Reprove, beseech, be instant in season and out of season, in all patience and doctrine, that the faithful entrusted to you, adhering strictly to the rules of our congregation of the Index, be persuaded that if the sacred Scriptures be every-where indiscriminately published, more evil than advantage will arise thence on account of the rashness of men.*" (P. 22. Paris Edit. 1825.)

It is no wonder that the Romish Church is so inveterate against Christian people obeying the word of God,

and reading it. The *new* doctrines contained in the creed of Pius IV. have no warrant in Scripture; and the assembly at Trent *innovated* in matters of faith by setting up unwritten tradition for a rule of it.

SECTION II.

PRIVATE JUDGMENT IN MATTERS OF RELIGION. — PRETENDED INFALLIBILITY OF THE POPE.

1. The Holy Scriptures invite and command inquiry.

PROVE *all things*, says St. Paul; *hold fast that which is good*. (1 Thess. v. 21.) *Beloved, believe not every spirit* (or teacher), *but TRY the spirits, whether they are of God: because many false prophets are gone out into the world*. (1 John iv. 1.) How are we to do this if we must take all things upon trust, and without any examination whatever? *I speak as unto wise men; JUDGE ye what I say*. (1 Cor. x. 15.) *Be ye READY always to GIVE AN ANSWER TO EVERY MAN that asketh you a reason of the hope that is in you*. (1 Pet. iii. 15.)

But how can Christians give such answer, unless they understand and judge of the grounds of faith themselves? *Though we, says St. Paul, or an angel from heaven, preach any other Gospel to you than that which ye have received, let him be accursed*. (Gal. i. 8.) Which passage plainly supposes that Christians may read and can judge for themselves, when and what doctrines are contrary to the Gospel, and that they ought to do it, and not blindly rely upon any one,—no, not an apostle, or angel from heaven.

In contradiction to these and many other texts of Scripture which might be produced, the ROMISH CHURCH claims to be infallible, and that it belongs to her to judge of the sense of Scripture; so that all persons are bound

by her judgment and decisions. (Conc. Trid. Sess. 4. Decret. de Edit. et Usu Libr. Sac. Catechism of the Council of Trent, Creed, Art. 9. § 19. p. 96. Lond. 1687.) And in the Creed of Pius IV. Art. 14. every Romanist thus declares, "*I also receive the Holy Scriptures according to that sense which the holy mother Church (to whom it belongs to judge of the true sense and interpretation of the Holy Scripture) did, and doth hold. Nor will I ever take and interpret it otherwise than according to the unanimous consent of the Fathers.*"

§ 2.—Pretended Infallibility of the Pope.

The Papal claim to infallibility has no foundation in Scripture, reason, or antiquity. Romanists, it is well known, are not agreed among themselves, where this pretended infallibility exists; whether in the Pope, or in a General Council, or in the diffusive body of Christians. *Both Popes AND General Councils* have notoriously contradicted one another; and therefore NEITHER of them can be infallible. To mention only a *few* instances. Gregory, surnamed the Great, about the latter end of the sixth century, declared that whoever should claim the *universal episcopate*, would be the forerunner of Antichrist. (Epist. lib. vi. ep. 30.) Yet this very universal episcopate, as we all know, was assumed, three or four years afterwards, by Boniface III., and has been subsequently claimed by numerous pontiffs who have sat in what they are pleased to call the chair of St. Peter. Pope Sixtus V. in 1590. published an edition of the Latin Vulgate, which, by a Bull, he commanded should be received everywhere, and in all cases, for *true, legitimate, authentic, and undoubted*; and that all future editions should be made conformable to this, not the least syllable being changed, added, or omitted, on

pain of the greater excommunication. Notwithstanding all his infallibility, Clement VII., not very long after, revoked the decree of Sixtus, *suppressed* his edition, published another of his own, in which he made more than 2000 corrections. [B]

This pretended infallibility is supposed to proceed from the Holy Ghost ; but how could the Holy Ghost dwell in the hearts of some of those Pontiffs who have worn the triple crown? The Popes and *Saints* Eleutherius and Victor both sanctioned the heresy of the Montanists : under Dioclesian's persecution, *Saint* Marcellus denied the faith of Christ, and sacrificed to idols at the prospect of immediate death. " He lived," we are told, " to repent of his momentary departure from the faith ; but his case affords another remarkable example of the supposed *infallible* succession." Liberius, who had been deposed for his orthodoxy, in order to regain his see, subscribed an Arian formulary of faith, which Hilary, Bishop of Arles, designates a " blasphemous creed." [C] *Saint* Felix, the successor of Liberius, was also an Arian. *Saint* Zosimus openly favoured the heresy of Pelagius and Celestius. Vigilius, who favoured the Servian heresy, (a branch of that broached by Eutyches), obtained the see of Rome by bribery ; banished the Bishop who had been canonically elected, and who, on the evidence of *forged letters*, had been accused of corresponding with the hostile Goths ; and Vigilius changed his opinions only *four* times ! Honorius I. determined in favour of the Monothelite heresy, and condemned, as heretical, the opinion of the orthodox Bishops. John XII. who at the early age of sixteen, without having been in holy orders, or indeed capable of ordination, was placed in ' St. Peter's chair by his father Alberic, a Roman consul ;—this " monster of iniquity," as Cardinal Baronius terms him, was convicted of simony, perjury, sacrilege, murder, and blas-

phemy, and deposed by the Emperor Otho, who appointed Leo VIII. in his room. Resuming his dignity by means of an armed force, John assembled a council of his supporters; and, in the fulness of papal power, disannulled all that had been enacted against him. While the Emperor was preparing to make an example of the iniquitous but infallible prelate, he fell a sacrifice to the vengeance of a dishonoured husband. John XVIII. was a *layman*: and his successor, Boniface IX., who at the age of ten years purchased the Papacy, after ten years of profligacy, rapine, and murders, was forcibly and ignominiously expelled by the Romans: and after a temporary resumption of his dignity, finding the hatred of the people on the point of bursting forth again to violent measures, *sold* the right and title to infallibility to the ignorant and unlettered Gregory VI. John XXIII. was utterly destitute of all principles, both of religion and probity; and, after purchasing the cardinalate, *poisoned* his predecessor, Alexander V. This infallible Pontiff was deposed for his various crimes. Alexander VI. disgraced his dignity by his ambition, avarice, cruelties, and debaucheries; and, by a righteous reaction of Divine Providence, died, having by mistake taken that poison which he had prepared for some Cardinals, whom he had invited to an entertainment. Not to dwell on other crimes which have disgraced the occupants of the Holy See, numerous Popes and Antipopes have reigned at various times, all of them claiming to be infallible, and anathematizing their antagonists. (For a full exposure of the unfounded claims to infallibility, the reader is referred to the Rev. W. Keary's *Historical Review of Papal and Conciliar Infallibility*, London, 1826. 12mo. from which the preceding statement is abridged, and which is supported in all its details by the authorities of Romanist historians.)

SECTION III.

CLAIMS OF THE ROMISH CHURCH TO SUPREMACY.

JESUS Christ prohibited all disputes concerning rank and pre-eminency in his kingdom. *Ye know*, he said, *that the princes of the Gentiles exercise dominion over them ; and they that are great, exercise authority upon them. But IT SHALL NOT BE SO AMONG YOU : but, whosoever will be great among you, let him be your minister ; and whosoever will be chief among you, let him be your servant : even as the Son of Man came, not to be ministered unto, but to minister, and to give his life a ransom for many.* (Matt. xx.) St. Paul, addressing the Ephesians, says, *Ye are built upon the foundation of the APOSTLES AND PROPHETS, Jesus Christ himself being the chief corner stone.* (Eph. ii. 20.) It will be observed that the apostles and prophets are here put in the same rank, and are ALL *equally* called *foundations*. To Jesus Christ alone belongs the pre-eminence.

But the CHURCH OF ROME claims to be the supreme mistress of all churches, and arrogates to the popes a primacy of dominion. “ *I acknowledge the Holy Catholic Apostolic Roman Church to be the mother and mistress of all churches ; and I promise to swear true obedience to the Pope of Rome, who is the successor of St. Peter, the prince of the Apostles, and vicar of Jesus Christ.*” (Creed of Pius IV. Art. 23. See also Catechism. Roman. Part I. de Symb. Art. 9. § 15. or p. 92. of English Translation, London, 1687.)

The Romish Church is NOT the mother and mistress of all churches: *The* mother church was the Church at Jerusalem, which was formed immediately after the ascension of Christ; next, was formed the Church at

Samaria (Acts viii. A.D. 34.); and then, the Churches in Cyprus and Phœnice, and at Antioch, by those Christians who were dispersed in consequence of the persecution that arose about Stephen. (Acts xi. 19—21.) There is no evidence whatever that the Church at Rome was founded by Peter, as the Romanists affirm, or by the joint labours of Peter *and* Paul. In the first council held at Nice, all other Christian Churches were on an equality with that at Rome: and in the fourth general council (that convened at Chalcedon), it was declared, that the church at Constantinople should have equal honours with that at Rome, because the seat of imperial government was there. *Catholic*, that is, universal, the Romish Church NEVER WAS, NOR IS: for ecclesiastical history attests that both the Asiatic and African Churches formerly rejected her authority; and also that the Eastern Churches to this day despise her pride and affectation of supremacy: and a simple inspection of the map of the globe will prove, that the Romish Church is by no means universal. Over the united Church of England and Ireland, Rome can have no authority; for the *Churches of England and of Ireland* were MORE ANTIENT *than the Pope's supremacy*: they were free Churches from the first planting of Christianity among the antient Britons and Irish; and whatever oppressions those Churches suffered from *papal intrusions, fraud, and violence*, their natural freedom remained unaltered, and that freedom is justly maintained. The fiction of papal supremacy is unsupported by Scripture, and is a *novelty* of the seventh century. (See Bishop Burgess's Protestant's Catechism, where all these topics are unanswerably proved.)

SECTION IV.

OBJECTS AND MANNER OF WORSHIP.

§ 1. Objects of Worship.

THE Scriptures expressly affirm that God alone is the proper object of our worship. *Thou shalt worship THE LORD THY GOD, and Him ONLY shalt thou serve.* (Matt. iv. 10.) *It is written*, saith Jesus Christ, and therefore it must refer to Deut. vi. 13., *Thou shalt fear the Lord thy God, and serve Him*: and again, (Deut. x. 20) *Him shalt thou serve, and to him shalt thou cleave*; that is, *Him only* shalt thou serve, and to *Him only* shalt thou cleave in the way of divine worship: for so our infallible Instructor interprets it. (Matt. iv. 10.) *Thou shalt worship the Lord thy God, and Him ONLY.* In all these passages, God, and God alone, is the proper object of our devout worship.

Further, the Scripture says that JESUS CHRIST is our ONLY Mediator and Advocate with God, and the only foundation of our salvation. There is ONE GOD and ONE MEDIATOR between God and man, the man Christ Jesus, who gave himself a ransom for all. (1 Tim. ii. 5, 6.) *If any man sin, we have an ADVOCATE WITH THE FATHER, JESUS CHRIST the righteous, and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.* (1 John ii. 1, 2.) *Neither is there salvation in any other: for there is NONE OTHER NAME under heaven given among men, whereby we must be saved.* (Acts iv. 12.) *Other FOUNDATION can NO MAN lay, than that is laid, which is Jesus Christ.* (1 Cor. iii. 11.)

The ROMISH CHURCH, on the contrary, admits the merits and intercession of the Virgin Mary and of the Saints. “*I also believe that the Saints, who reign with Christ, are to be WORSHIPPED and PRAYED TO; and that*

their relics are to be venerated." [D] (Creed of Pius IV. Art. 20. See also Conc. Trid. Sess. 25. de Invocat. Catechism. Roman. Part III. Ch. 2. pp. 344. &c. edit. 1687.) The Saints in the Romish Church are almost numberless: the lives of the Saints, published by the Bollandists, fill ONLY *fifty-four massive folio volumes*, which do not come lower than the month of October; and the little hagiography of Mr. Alban Butler extends through twelve closely-printed octavo volumes.

Among these reputed Saints, some few there are whose praise is, and ever will be, deservedly in the Christian Church: such, for instance, as were distinguished instruments of diffusing the knowledge of the gospel, while here on earth; and these, we doubt not, are now shining with a glory like the sun, in the kingdom of our Father in heaven. But others there are, enrolled in the catalogue of Saints, who *never had any existence*, but that which is assigned to them in the legends of the Romish Church, which legends have no foundation whatever in authentic history, civil or ecclesiastical: and these accounts are so romantic, that one would imagine that no sensible Romanist could ever believe there were such persons. Witness, the *gigantic* Saint Christopher, who is fabled to have carried Christ across an arm of the sea; Saint Amphibolius, who was only the *cloak* of Alban, the reputed proto-martyr of England; *Saint* Longinus, the Roman soldier who thrust the spear into Christ's body upon the cross; *Saint* George; *Saint* Ursula, with her eleven thousand virgin martyrs, of whom no traces are to be found in history. Others again, who are exalted to the character of Saints by the Romish Church, (one would think) could be thus promoted for nothing but their folly. The great *Saint* Francis, according to their own accounts, may justly be suspected of wanting common sense as

well as common decency. His throwing away his clothes, and running about stark naked, were such a freak, that he ought either to have been publicly chastised for his impudence, or confined for lunacy : and his preaching to birds and beasts, and talking to them as fellow-creatures, was an act equally stupid and ridiculous. (Preservative against Popery, vol. ii. Tit. vi. p. 322.)

Others, however, of these reputed Saints were NOTORIOUS SINNERS, who have left only such remembrances of them as must raise the just indignation of every pious and virtuous mind. Such (to specify a few only of the most notorious) were *Saint* GREGORY VII., better known by the name of Hildebrand, whose whole life was one unceasing and unprincipled effort to realize the universal dominion of the world, which he claimed as an appendage to the see of Rome, and against whose canonization every government in communion with Rome reclaimed, so that he is worshipped only in *Ireland* and in *Italy* ; (Dr. Philpotts's Supplemental Letter to Mr. Butler, pp. 145. 147.)—*Saint* THOMAS À BECKET, a rebel to his king and a traitor to his country, who, having solemnly promised to obey the laws of England, deliberately violated his promise and his allegiance, (Henry's Hist. of Engl. vol. v. p. 344.) for which *saintly* virtues he was canonized, and became in a manner the idol of this part of the world for nearly two hundred years, so that in one year (A. D. 1420.) not fewer than fifty thousand foreigners came in pilgrimage to visit the tomb of this PERJURED MAN, [E] “for whose martyrdom,” the Roman Missal for the use of the Laity, (p. 85. London Edit. 1815.) says, “the angels rejoice !”—and *Saint* PIUS V., who, besides burning more heretics than almost any of his predecessors, not only issued a bull of excom-

munication against Queen Elizabeth, depriving her of her crown, but also excited her Romanist subjects to rebellion, and supplied some of them with money to carry on their traitorous designs ! [F]

“ The invocation of Saints and of the Virgin Mary is contrary to the practice of antiquity : it was first introduced by Petrus Gnapheus, a presbyter of Bithynia, afterwards Bishop of Antioch, about A.D. 470., and it was first received into the public litanies about 150 years after.” In the sixth century only were temples first erected in honour of the Saints ; and it was not until the latter end of the ninth century that the Roman pontiffs impiously arrogated to themselves the power of raising dead sinful mortals to the dignity of saints, and constituted them objects of worship, whose prayers and merits procure heavenly blessings, and by whose hands they are conveyed !

“ The invocation of Saints is contrary to reason ; for how can *they* hear prayers ? God alone is the object of all the worship and veneration which are due to an invisible being.” It is equally contrary to Scripture : for *the dead* KNOW NOT *any thing*, that is, (as the context shews) they know not any thing of the affairs of this world. *Their love and their envy and their hatred is perished : neither have they any more a portion for ever in any thing that is done under the sun.* (Eccl. ix. 5, 6.) Townsend’s Accusations of History against the Church of Rome, p. 103.

Image-worship is absolutely and universally prohibited in Scripture. *Thou shalt NOT make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt NOT bow down thyself to them, nor serve them.* (Exod. xx. 4, 5. See also Deut. iv. 15, 16. Acts xvii. 29. 1 John v. 21.)

But the ROMISH CHURCH declares that “ *it is LAWFUL to represent God and the Holy Trinity by images ; and that the images and relics of Christ and the saints ARE TO BE DULY HONOURED, VENERATED, OR WORSHIPPED ; and that in this veneration and worship, those are venerated which are represented by them.*” (Conc. Trid. Sess. 25. de Invocat. Catech. Part III. Ch. 2.) Pius IVth’s Creed runs thus : “ *I most firmly assert, that the images of Christ and of the Mother of God, who was always a Virgin, are to be had and retained ; and that due HONOUR AND WORSHIP is to be given to them.*” The worship thus enjoined consists in kissing images, uncovering the head to them, offering incense, bowing, and making prayers to them. The adoration of the host and of the cross are two other notorious instances of idolatrous worship. [G]

§ 2. Manner of Worship.

Under the Jewish dispensation, Jerusalem was the place, and the temple was the house, in which were the symbols of the Divine Presence, and thither all Jews were bound to resort three times in the year, to offer their prayers and sacrifices to God : but the Gospel teaches us that there is, now, no such symbolical presence of the Almighty, in one place more than in another : for the Divine Presence is no longer confined to any one place, but he equally accepts the worship which is devoutly offered to him throughout the world.

The hour cometh, said Jesus Christ to the woman of Samaria, when ye shall neither in this place, NOR yet at Jerusalem, worship the Father. The hour cometh,

and now is, when the true worshippers shall worship the Father in spirit and in truth : for the Father seeketh such to worship him. (John iv. 21. 23.) On another occasion, he said, *WHERE two or three are gathered together in my name, THERE am I in the midst of them.* (Matt. xviii. 20.) *I will, therefore,* says St. Paul (1 Tim. ii. 8.) *that men pray EVERY WHERE, without wrath and doubting of God's acceptance of our supplications.*

But in the CHURCH OF ROME it is reputed a great act of devotion to go in pilgrimages, to visit the shrines of particular saints and relics, Cardinal Bellarmine, quoting the decree of the Council of Trent, Sess. 25. expressly affirms, that it is a work of piety to go on pilgrimages to holy places. (De Cult. Sacr. lib. iii. c. 8.) Among the inducements held out in the Bull for the Jubilee in 1825, to persuade persons to go to Rome, was that of *beholding the cradle of Christ !* (*Christi Incunabula*, p. 38. of the Paris edition.) "Can any man of reflection," it has been truly asked, "admit that the Pope himself believes that the cradle of Christ *is* to be seen at Rome? and if not, what is the Pope?"

2. The SCRIPTURES teach us that divine service ought to be performed in *a language* that is intelligible to the people.

He that speaketh in an unknown tongue, speaketh not unto men, but unto God : for NO MAN understandeth him. If I come unto you, says St. Paul, speaking with tongues, what shall I profit you, except I shall speak to you either by revelation or by knowledge, or by prophesying or by doctrine? For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned, say Amen at thy giving of thanks, seeing he UNDERSTANDETH NOT what thou sayest ? . . . In the church I had rather speak five

words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. (1 Cor. xiv. 3. 6. 14. 16. 19.)

But in the ROMISH CHURCH, mass is celebrated, and many other acts of religious worship are performed in *Latin*, a language which is unintelligible to the people, and with numberless ceremonies (some of heathen origin) [H], for which there is no foundation whatever in Scripture; and the Council of Trent, acting, as it repeatedly affirmed, under the guidance of the Holy Spirit, denounces an anathema against any one who presumes to say any thing to the contrary. (Conc. Trid. Sess. 22. de Sacrificio Missæ, cap. 8.)

SECTION V.

THE COMPLETE ATONEMENT OF CHRIST CONTRADICTED BY THE CHURCH OF ROME.

THE SCRIPTURE teaches that, by his one oblation of himself upon the cross, Jesus Christ has made a full, perfect, and sufficient atonement; and that, since he hath expiated our sins by his blood, there is no need of any other sacrifice. *If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and HE IS THE PROPITIATION FOR OUR SINS, and not for ours only, but also for the sins of the whole world. (1 John iii. 1, 2.) CHRIST HATH REDEEMED US from the curse of the law. (Gal. iii. 13.)—Christ being come an High Priest of good things to come he entered in ONCE into the holy place, having obtained eternal redemption for us. (Heb. ix. 12.) — ONCE in the end of the world hath he appeared to put away sin by the sacrifice of himself. (Heb. ix. 26.)—By ONE OFFERING he hath perfected FOR EVER them that are sanctified. (Heb. x. 14.)*

But the ROMISH CHURCH daily renews the sacrifice of Jesus Christ in the celebration of the mass; and teaches “*that in the mass is offered to God a true, proper, and propitiatory sacrifice for the quick,*” or living, “*and dead.*” (Creed of Pius IV. Art. 17.) “*If any one say, that in the mass there is not a true and proper sacrifice offered unto God; or, that to be offered is nothing else but for Christ to be given to us to eat, let him be anathema.*” (Conc. Trid. Sess. 22. de Sacrificio Missæ. Can. 1.) This sacrifice of the mass, as it is called, not only contradicts the two passages above-cited, but is also destructive of all the arguments contained in the seventh, eighth, and ninth chapters of the Epistle to the Hebrews.

SECTION VI.

OF JUSTIFICATION AND THE PARDON OF SIN.

1. THE SCRIPTURE declares that *there is NO MAN that sinneth not* (1 Kings xviii. 46.); *that the WHOLE WORLD lieth in wickedness* (1 John v. 19.); *that the Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek after God. They are ALL gone aside, they are altogether become filthy; there is none that doeth good; no, not one. ALL have sinned, and come short of the glory of God.* (Psalm xiv. 2, 3. Rom. iii. 10—18. 23.) *ALL we, like sheep, have gone astray.* (Isa. liii. 6.) But the COUNCIL OF TRENT declares “*that it is NOT their intention to comprehend the blessed and unspotted Virgin Mary, the mother of God, in this decree, where it treats of original sin.*” (Conc. Trid. Sess. 5.)

2. The SCRIPTURE asserts that we are justified, or accounted righteous before God, only for the merit of

our Lord Jesus Christ, through faith, and not meritoriously by our own works.

THE RIGHTEOUSNESS of God is BY FAITH of Jesus Christ unto all and upon all them that believe, for there is no difference : for all have sinned and come short of the glory of God ; being JUSTIFIED freely by his grace through the redemption that is in Christ Jesus. Where is boasting then ? It is excluded. By what law ? Of works ? Nay, but by the law of faith. Therefore we conclude that a man is justified by faith, without the deeds of the law. (Rom. iii. 22.—24. 27, 28.) By grace are ye saved, through FAITH, and that not of yourselves : it is the gift of God : NOT of works, lest any man should boast. (Eph. ii. 8, 9.) Consequently, there can be no such thing as merit in any thing that we can say or do. When, says our Saviour, ye shall have done all those things which are commanded you, say, We are UNPROFITABLE servants. (Luke xvii. 10.)

But the COUNCIL OF TRENT teaches, that the good works of justified persons are truly and properly meritorious, and fully worthy of eternal life, by denouncing an anathema against all who hold a contrary doctrine ! (Conc. Trid. Sess. 6. cap. 16. Can. 32.)

SECTION VII.

OF THE SACRAMENTS.

§ 1.—Number of the Sacraments.

JESUS CHRIST instituted only TWO sacraments, viz. *Baptism* (*Go ye and teach all nations, BAPTIZING them, &c.* Mat. xxviii. 19), and the *Lord's Supper* (See Luke xxii. 19, 20, and the parallel passages).

But the ROMISH CHURCH teaches, that “ *there are truly and properly SEVEN sacraments of the new law in-*

stituted by our Lord Jesus Christ, and are necessary to the salvation of mankind (although all the sacraments are not necessary to every person), viz. Baptism, Confirmation, the Lord's Supper, Penance, Extreme Unction, Orders, and Matrimony" (creed of Pius IV. Art. 15.): and the Tridentine Council denounces a curse against any who say, that these "*were not all instituted by Christ, or that there are more or fewer than seven, or that*" any of the seven is not truly and properly a sacrament. (Sess. 7. Can. 1.) Peter Lombard, a writer of the *twelfth century*, was the FIRST who reckons seven sacraments, *adding* to Baptism and the Lord's Supper, these *five*, viz. Confirmation, Penance, Orders, Matrimony, and Extreme Unction. Pope Eugenius IV. about the middle of the *fifteenth century*, pronounced that these five, as well as the other two, ought to be considered as sacraments; and in the following century, the Council of Trent and Pope Pius IV. declared them to be equally sacraments. Consequently, *not one* of these five were or could have been constituted sacraments by Jesus Christ; though the Council of Trent has been pleased to assert the contrary.

§ 2.—Of Communion in both kinds.

1. THE SCRIPTURE teaches us, that Jesus Christ instituted the communion in both kinds (that is *bread AND wine*), and so commanded that it should be celebrated. *Jesus took BREAD and blessed it, and gave it to THE DISCIPLES, and said, 'Take, eat; this is [represents according to the oriental idiom] my body. AND he took the CUP, and gave thanks, and gave it to them, saying, 'Drink YE ALL of it: for this is [represents] my blood of the new testament.'* Matt. xxvi. 26—28.)

But the CHURCH OF ROME has *changed* what Christ appointed, and has deprived the laity of the cup ; and has anathematized any who say, “ *that from the command of God, and the necessity of salvation, all and every believer in Christ ought to receive both kinds of the most holy sacrament of the eucharist.*” (Conc. Trid. Sess. 21. Can. 1.)—“ *I do also confess that under EITHER kind or species only, whole and entire Christ and the true sacrament is received.*” (Creed of Pius IV. Art. 18.) The Council of Constance, held in the year 1416, was the FIRST that sacrilegiously deprived the laity of the cup in the sacrament, in direct contradiction to Christ’s command, and the practice of the primitive church. (The testimonies of the Fathers and ecclesiastical writers, for thirteen or fourteen hundred years, are collected by Bp. Beveridge on the Articles. Art. xxx.)

2. The SCRIPTURE teaches us that the consecrated bread and wine are the communion of the body and blood of Christ. *The CUP of blessing which we bless, is it not the COMMUNION of the blood of Christ? The BREAD which we break, is it not the COMMUNION of the body of Christ?* (1 Cor. x. 16.)

But the ROMISH CHURCH affirms “ *that in the most holy sacrament of the eucharist there is REALLY AND SUBSTANTIALLY the body and blood, together with the soul and divinity of our Lord Jesus Christ ; and that there is a conversion of the whole substance of the bread into his body, and of the whole substance of the wine into his blood, which conversion the [Roman] Catholic Church calls TRANSUBSTANTIATION.*” (Creed of Pius IV. Art. 17.)

This term was not invented until the *thirteenth* century : the first *idea* of Christ’s bodily presence in the eucharist was started in the beginning of the *eighth* century ; the first writer who maintained the doctrine,

was Paschasius Radbertus, in the *ninth* century, before it was firmly established : and the first public assertion of it was, at the third Lateran Council, in the year 1215, after it had been for some time avowed by the Popes; and in obedience to their injunctions inculcated by the clergy. But the *term* transubstantiation was not known until the *thirteenth* century, when it was invented by Stephen, Bishop of Autun. “ This doctrine of transubstantiation subverts the very foundation on which the credibility of the Christian religion is built, viz. our Saviour’s miracles ; and not only does it contradict the Scripture, which says that *we eat bread* after the consecration of it (1 Cor. xi. 27.) ; but it is also contrary to reason, which teaches that the same body cannot be in two places at the same time ; and it is contrary to the report which our senses make about their proper objects. So that transubstantiation contains many gross falsehoods, and is incredible to all who consult the word of God, their own reason and common sense.” (On this subject consult Archbp. Tillotson’s Discourse against Transubstantiation.)

SECTION VIII.

OF MARRIAGE.

MARRIAGE, the SCRIPTURE declares, *is honourable in all, and the bed undefiled.* (Heb. xiii. 4.) *To avoid fornication, let EVERY MAN have his own wife, and EVERY WOMAN her own husband.* (1 Cor. vii. 2.) These precepts are spoken universally ; and no exception is made of the clergy, or ministers of the Gospel : nor can any one shew that God hath excepted priests or monks. (See also 1 Tim. iii. 2, 4, 5, 12. Tit. i. 6.) In the pre-

diction of the great apostacy from the pure faith of the Gospel, St. Paul enumerates the *forbidding to marry*, as one of the criteria of which the Holy Spirit *speaketh expressly*, (1 Tim. ii. 4.)

In opposition to the divine commands, the COUNCIL OF TRENT decrees that the "clergy MAY NOT MARRY!" (Sess. 24. Can. 9.) "Siricius, who died A. D. 399, was the first pope who forbade the marriage of the clergy; but it is probable that this prohibition was but little regarded, as the celibacy of the clergy seems not to have been completely established till the papacy of Gregory VII. at the end of the eleventh century; and even then it was complained of by many writers." (Bishop Tomline's Elem. of Christ. Theol. vol. ii. p. 520.)

The *spirit* of popery remains the same. The Romish clergy are, to this day, forbidden to marry: and the evils resulting from this prohibition, have been often and ably set forth by various writers. In order to shew the working of this system, it may suffice in this place to add the following recent occurrence in one of the petty states of Germany. The reigning Duke of Anhalt-Coethen, who renounced the Protestant Faith about a year and a half since, has issued a decree, that, in future, EVERY PROTESTANT MINISTER, who shall be desirous of marrying, shall be obliged to ask his consent, by signifying the object of his choice. (Archives du Christianisme, Dec. 1826, p. 559.) It is difficult to understand the motives of this very exceptionable decree: but it is evident that if the duke should, *in every instance*, refuse his consent, he will ultimately restore the celibacy of the clergy in his dominions, with all its abominations..

SECTION IX.

OF PURGATORY AND INDULGENCES.

1. THE SCRIPTURE declares, that *it is appointed unto men ONCE to die, but after this the judgment* (Heb. ix. 27.): and in 1 Sam. xxv. 29. Matt. vii. 13, 14. viii. 11, 12. and Luke xvi. 22, 23. mention is made *only* of a two-fold receptacle of souls after death. The penitent thief was to be THAT DAY IN PARADISE (Luke xxiii. 43.): “and it is the uniform declaration of Scriptures, that all sins are forgiven upon our own repentance, through faith, and trust in the atonement.”

In direct contradiction to the Bible, the COUNCIL OF TRENT affirms, that “*there is a PURGATORY, or place of torment after this life, for the expiation of the sins of good men, which are not sufficiently purged here; and that the souls, there detained, are helped by the masses, prayers, alms, and other good works of the living.*” (Conc. Trid. Sess. 6. Can. 30. Sess. 25. Decret. de Purgat.) The practice of praying for the dead began in the THIRD century; but purgatory was not even mentioned until long after. It was at first doubtfully received, and was not fully established until the papacy of Gregory, in the beginning of the SEVENTH century.

2. The Holy Scriptures declare, that it is the prerogative of the infinite and almighty *God alone to forgive sins.* (Psalm cxxx. 4. Isa. xliii. 25. xliv. 22. Jer. l. 20. Mark ii. 7. Luke v. 21. Eph. iv. 32.), and that *when we have done all those things which are commanded us,* (Luke xvii. 10.) *we are unprofitable servants.*

But the POPE OF ROME, a finite and sinful creature, claims the power of pardoning sins, and of granting indulgences, which are defined to be a remission of the temporal punishment due to sin by the decree of God,

when its guilt and eternal punishment are remitted, and which may consist, either of evil in this life; or of temporal suffering in the next (which temporal suffering is called purgatory). It is made an article of faith in the creed of Pius IV. "*that the power of indulgences was left by Christ to his church ; and that the use of them is very helpful to Christian people.*" (Art. 22.)

The Romish doctrine of indulgences is built upon the false foundation of purgatory, and the supererogations of the saints, that is, their satisfying over and above what is needful for themselves, and their own sins ; so that their satisfactions may serve for others who want them, or who have not enough of their own. That this doctrine has no foundation in the Bible, and consequently was not instituted by Jesus Christ, is acknowledged by some of the most learned Romanists themselves. (See Bishop Taylor's Dissuasive from Popery, Part I. ch. i. sect. 3.) It is a fact, well attested in ecclesiastical history, that the power of granting indulgences was *not* claimed by the popes before the *twelfth* century, consequently it never was nor could have been left by Christ to his church. It is also well known, that the profligate sale of indulgences by Leo. X. led to the glorious Reformation, of which, under God, Luther was a distinguished instrument. Not to repeat earlier testimonies, it will be seen by the following extract from the Bull of Leo XII., for the Jubilee of 1825, dated Rome, May 24. 1824, that the popes still usurp the prerogative of Almighty God, in granting remission of sins. "*During this year of Jubilee, we mercifully in the Lord, grant and impart THE MOST PLENARY AND COMPLETE INDULGENCE, REMISSION, AND PARDON OF ALL THEIR SINS, to all the faithful in Christ, of both sexes, who are truly penitent and have confessed, and who have refreshed themselves*

with the holy communion,—provided, if Romans or inhabitants of the city, they shall have devoutly visited these churches of the city, that of the blessed Peter and Paul, of St. John Lateran, and of St. Mary Maggiore (or the greater) at least once a day for thirty days, whether successive or interrupted, natural or even ecclesiastical; but if foreigners, or in any other respect strangers, they must have devoutly visited these churches at least fifteen days: provided also, that they shall have poured forth pious prayers to God for the EXALTATION of the holy church, the EXTIRPATION OF HERESIES, the concord of the Catholic Princes, and the salvation and tranquillity of Christendom.” “*Pro sanctæ Ecclesiæ exaltatione, HÆRESIUM EXTIRPATIONE, Catholicorum Principum concordia, et Christiani populi salute,*” are the identical expressions of the papal bull, (p. 32. Paris edit. chez Adrien le Clerc, imprimeur de N. S. P. le Pape et de Mgr. l’Archeveque de Paris, 1824.)

It is curious to see how the clause for the *extirpation of heresies* appears in the “Directions and Instructions, addressed to all the faithful in the London District, published by the R. R. the Vicars Apostolic.” In the fourth condition required for gaining the Jubilee, (p. 22.) is the visiting of certain churches, and offering up prayers “*for the exaltation of the holy Catholic church throughout the world;—FOR BRINGING BACK ALL STRAYING SOULS TO THE WAYS OF UNITY AND TRUTH; for the peace and concord of Christian Princes; and for the general welfare of all Christian people, both for time and eternity.*” Query—Did his holiness, ‘the Sovereign Pontiff,’ in his bull, dated December 25. 1825, for extending the jubilee, *soften* the original language above cited, in order to accommodate himself to the genius of Englishmen? Or, was the clause for the EXTIRPATION of heresies differently translated,

lest it should offend better educated members of the Romish church in the London District?

That indulgences have been SOLD since the time of Leo X. for the commission of the most profligate crimes, has been proved by the unimpeachable testimony of Romish writers [I]: and, that they have been SOLD, and the proceeds thereof applied in AID OF REBELLION *against the lawful sovereign of Great Britain and Ireland*, the following anecdote from the history of the sister island will sufficiently attest. From the evidence, communicated before a committee of the Irish Parliament by father John Hennesy, it appears that his *holiness*, Pope Benedict XIII., in compliance with the request of the Romish Archbishops and Bishops of Ireland, (who had conspired with others of the Romish communion, to exterminate King George II. and the royal family, and to place the Pretender on the throne,) issued his bull to facilitate their *pious* intention, and sent them an indulgence for ten years, in order to raise a sum of money, to be speedily applied to restore James III. to his right. This bull further enjoined "that every communicant, confessing and receiving upon the patron days of every respective parish, and any Sunday from the first of May to September, having repeated the Lord's Prayer five times, and once the Apostles Creed, upon paying *two-pence* each time, was to have a PLENARY INDULGENCE FOR ALL HIS SINS." Under this holy bull, it appears that the sum of *fifteen hundred pounds* sterling was ready to be remitted to the Pretender's agent in Flanders, at the time the treasonable conspiracy was detected by the vigilance of the Irish Government. (See the extract from the Report to the Irish House of Commons, in the "Letters by Sidney," pp. 93, 94. Cork, and London, 1823, 8vo.)

SECTION X.

OF AURICULAR CONFESSION.

AURICULAR CONFESSION to a priest, in private, as required by the Council of Trent, and the catechism of the Romish church, is very different from the open, general, and public confession, which all Christians receive and practise. 'It is *contrary to SCRIPTURE*. James v. 16. upon which passage the custom has been principally enforced, refers only to confession in the miraculous cases of sickness, which were inflicted as temporal punishments in the days of the Apostles. It is *contrary to reason*, that confession to a man should be demanded as the condition of the forgiveness of sin. Though, in some instances, the conscience may be relieved by confessing great crimes, and the penitent is, therefore, moved or requested to do so in the Church of England, he is not commanded to confess to the priest, as an indispensable condition of the forgiveness of God.' (Townsend's Accusations, p. 105.) How contrary this anti-scriptural tenet is to morality, and how it has been made subservient to plotting, propagating, and carrying on treasonable propositions and designs, may be seen at length in Bishop Taylor's Dissuasive from Popery, Part II. Book I. sect. 11.

SECTION XI.

DEPOSING POWER OF THE POPE.

THE concluding article of Pius IVth's creed runs thus :
 — "I also, without doubt, receive and profess *all other*

things, delivered, defined, and declared by the sacred canons and general COUNCILS, and especially by the *holy Council of Trent*, and all things contrary to them, with all heresies rejected and cursed by the church, I likewise reject, condemn, and curse."

Among these "sacred canons," (to omit those of the popes Boniface VIII. and Innocent III. cited at length by the Rev. Dr. Philpotts in his *Letters to Mr. Butler*, pp. 278—281.) the following of the third and fourth Lateran Councils are particularly worthy of notice.

The *third* Lateran Council, which levelled its decree against those who were variously denominated Cathari, Patarenes, or publicans, in Gascony, the vicinity of Thoulouse, and other regions, subjects to a curse both themselves, their defenders, and harbourers; and also, under a curse, prohibits all persons from admitting them into their houses, or receiving them upon their lands, or cherishing them, or exercising any trade with them. It further confiscates their goods, and freely permits princes to reduce them to slavery; and relaxes two years of enjoined penance to those faithful Christians, who, by the counsel of their bishops, shall take up arms against them, to subdue them by fighting against them. (*Labbei Concilia*, tom. x. p. 1522.) The sixteenth decree of the same council prescribes that "*oaths, which contravene the UTILITY OF THE CHURCH and the constitutions of the Holy Fathers, are NOT to be called oaths, but rather PERJURIES.*"

The *fourth* Lateran Council is even more precise in its denunciations. "Let *secular powers*, whatever office they execute, *be admonished, persuaded, and, if NECESSARY, COMPELLED BY ECCLESIASTICAL CENSURE*, that, as they desire to be reputed and accounted faithful, so they would publicly take an oath for the defence

of the faith," [that is, the dogmas of the Romish Church,] "that they would endeavour in good faith, according to their power, TO DESTROY ALL HERETICS, *marked by the church*, OUT OF THE LANDS OF THEIR JURISDICTION. But if the temporal prince, being admonished and *required*, shall neglect to purge his land from this heretical filthiness, HE SHALL BE *excommunicated by the bishops of the province*: and, if he shall refuse to give satisfaction within a year, let it be signified to the pope, THAT HE MAY FORTHWITH DENOUNCE HIS VASSALS ABSOLVED FROM THEIR ALLEGIANCE, AND EXPOSE HIS LAND TO BE POSSESSED BY CATHOLICS, WHO, HAVING DESTROYED THE HERETICS, MAY POSSESS IT WITHOUT CONTRADICTION, *and preserve it in the purity of the faith*, saving the right of the principal Lord, whilst that he doth make no hindrance to it. Nevertheless, the same law is to be observed towards them who have no principal Lord." (Labbei Concilia, tom. xi. part 1. p. 148. can. 3. de Hæreticis.)

It is, undeniably, the doctrine of the Romish church, that a general council, when convened and approved of by the pope, is empowered to pass laws, *binding for ever* on its members: and since these laws (as they maintain) emanate from infallible authority, they are deemed equally binding with the divinely inspired Scriptures. Now the decrees of these two councils bear the impress of this authoritative sanction: they were confirmed by the then reigning pontiffs, and ratified by the Council of Trent; *they have NEVER been abrogated*, and by the above cited article of Pius IV. this creed was made an article of implicit belief. The pages of history sufficiently record the manner in which the depositions of sovereign princes, and the extermination of heretics, have been conducted by

the "*holy* Catholic [pseudo] Apostolic Roman church." To state the principal instances as briefly as possible : *

Saint Gregory VII. twice anathematized and deposed the Emperor Henry IV. In 1116, the Emperor Henry V. was deposed by Paschal II. ; John, King of England, by Innocent III. in 1210, and Raymond, Count of Thoulouse, by the same pontiff, in 1215 ; the Emperor Frederick II. by Innocent IV. in 1245 ; Peter, King of Arragon, by Martin IV. in 1283 ; Matthew, Duke of Milan, in 1322, and Lewis of Bavaria, in 1324, by John XXII. ; Barnabas, Duke of Milan, by Urban V. in 1363 ; Alphonso, King of Arragon, in 1425, by Martin V. ; the King of Navarre, by Julius II. in 1512 ; Henry VIII. King of England, by Paul III. in 1538 ; Henry III. of France, in 1583, by Sixtus V. ; who, on hearing of this monarch's assassination by friar Jacques Clement, declared that the murderer's fervent zeal towards God surpassed that of Judith and Eleazar, and that the assassination was effected by Providence ! In 1591, Gregory XIV., and in the following year the uncanonically elected pope, Clement VII., issued bulls of deposition against Henry IV. King of France, whose life was first attempted by John Chastel, a Jesuit, then by a monk, and finally he was stabbed by Ravallac. In 1569, *Saint* Pius V. deposed Queen Elizabeth, whose Romanist subjects he stimulated to rebel against her, and furnished some of them with money to aid their nefarious attempts ; and bulls of deposition were fulminated against that illustrious queen, by Gregory XIII. in 1580, Sixtus V. in 1587, and Clement VIII. in 1600. Sixtus V. in his bull, styled her an usurper, a heretic,

* The authorities may be found in " Letters by Sidney," pp. 93, 94. Dr. Philpotts's Supplemental Letter, pp. 98—101, and Spinckes's Answer to " The Essay towards a Proposal for Catholic Communion, &c." pp. 49—61. (London, 1705, 8vo.)

and an excommunicate ; gave her throne to Philip II. of Spain, and *commanded* the English to join the Spaniards in dethroning her. Clement VIII. in 1600, issued a bull to prevent James I. from ascending the throne of England, declaring that “ *when it should happen that that miserable woman [Queen Elizabeth] should die, they [her subjects] should admit none to the crown, though ever so nearly allied to it by blood, except they would not only tolerate the [Roman] Catholic religion, but promote it to the utmost of their power, and would, according to antient custom, undertake upon oath to perform the same.*” In 1643, Urban VIII. issued a bull of deposition against Charles I. in Ireland ; where, two years before, not fewer than 100,000 Protestants were massacred, and *to those who had joined the rebellion of 1641, the same holy pontiff granted a PLENARY INDULGENCE.* In 1729, Benedict XIII. at the instance of the Romanist Irish prelates, issued a bull to dethrone George II. King of England, with an indulgence (as we have already seen in page 35.) for raising money to support the Pretender. In 1768, Clement XIII. published a brief, on occasion of certain edicts issued by the Duke of Parma and Placentia, in *his own dominions* ; wherein the pontiff, in the plenitude of his usurped authority, abrogated, repealed, and annulled, as being *prejudicial* to the liberty, immunity and jurisdiction of the church, whatever the duke had ordered in his edicts, and FORBADE HIS SUBJECTS TO OBEY *their sovereign* ; further depriving all, who had either published or obeyed the edicts, of all their privileges, and incapacitating them from receiving absolution, until they should fully and entirely have restored matters to their former condition, or should have made suitable satisfaction to the church, and to the holy see. In 1800, the late pope Pius VII. an-

nounced his election to the pontificate, to Louis XVIII. as the lawful King of France ; and in the following year he exhibited a most edifying instance of *papal duplicity*, when it suited his interest, by entering into a concordat with Buonaparte (who had not long before professed himself a Mussulman in Egypt), in which, besides suppressing 146 episcopal and metropolitan sees, and dismissing their bishops and metropolitans without any form of judicature, he absolved all Frenchmen from their oaths of allegiance to their legitimate sovereign, and authorized an oath of allegiance to the First Consul : and, when Louis XVIII. sent his ambassador to Rome to present his credentials, the pontiff refused to receive him. With marvellous infallibility, however, not quite eight years after, the same pontiff issued a bull (in June, 1809), excommunicating Buonaparte and all who adhered to him in his invasion of the papal states ; in which bull he makes the same extravagant pretensions to supreme power, which had been put forth by *Saint Gregory VII.* *Innocent III.* and other pontiffs.

One more instance may suffice to shew the continuance not only of the papal pretensions to interfere with the temporal interests of mankind, but also of the readiness with which those pretensions are asserted, whenever an opportunity presents itself. The secularization of certain German churches and chapters, in 1803, by the diet of Augsburg, which distributed some of them as indemnities to secular Protestant princes, gave occasion to many despatches from Rome, in the years 1803, 1804, and 1805, and particularly to an instruction to the papal nuncio resident at Vienna, in 1805 ; in which Pius VII. says, that the church had not only taken care to prohibit heretics from confiscating ecclesiastical possessions ; but that she had

moreover established, *as the penalty of the crime of heresy, the confiscation and loss of all property* possessed by heretics. This penalty, as far as concerns the property of private individuals, is decreed, he says, by a bull of Innocent III. cap. Vergentes X. de Hæreticis; and, as far as concerns sovereignties and fiefs, it is a rule of the canon law, cap. Absolutus XVI. de Hæreticis, that the *subjects of a prince, manifestly heretical, are released from all obligation to him, dispensed from all allegiance and all homage.* “To be sure,” his holiness goes on to say, “we are fallen into such calamitous times, that it is not possible for the spouse of Jesus Christ to practise, nor even expedient for her to recall her *holy maxims of just rigour against the enemies of the faith.* But, although she *cannot exercise her RIGHT OF DEPOSING HERETICS FROM THEIR PRINCIPALITIES, AND DECLARING THEM DEPRIVED OF THEIR PROPERTY,* yet can she for one moment allow that they should rob her of her property, to aggrandize and enrich themselves? What an object of derision would she become to heretics and infidels, who, in mocking her grief, would say, that they had found out a way of making her *tolerant!*” (*Essai Historique sur la Puissance Temporelle des Papes*, tom. ii. p. 320.)

That the *present pontiff*, Leo XII. has not relinquished his pretended right to EXTIRPATE HERESIES, is sufficiently intelligible from the extract from his bull for the jubilee, which has been given in page 34. supra; to which it may be added, that in the “Catechism for the Curates, composed by the decree of the Council of Trent, and published by command of Pope Pius V. faithfully translated into English *permissu superiorum,*” it is expressly taught that “*the heretics and schismatics, because they have fallen off from the*

church, nor do they belong [do not belong] *“to the church any more than vagabonds or renegadoes belong to an army from which they ran away: yet it is not to be denied, but that they are IN THE POWER OF THE CHURCH, as those who may be judged by her, and CONDEMNED WITH AN ANATHEMA.”* (P. 90. London edit. 1687.) And in the class-book, taught in the Romanist College at Maynooth, which is supported by the bounty of the British parliament to the annual amount of £8,978, (see the act 7 Geo. IV. c. 79. § 11.) the candidates for orders in the Romish church in Ireland are taught that *“The church RETAINS ITS POWER over all heretics, apostates, and schismatics, THOUGH THEY MAY NO LONGER BELONG TO ITS BODY; as a general may have a right to inflict punishment on a deserter, though his name is no longer on the muster-roll of the army.”* (Tract. de Theologia, ch. 8. de Membris, p. 404, cited in the Digest of Parliamentary Evidence, Part. I. p. 125.)

SECTION XII.

NO FAITH TO BE KEPT WITH HERETICS.

THE doctrine that *no faith is to be kept with heretics*, was established by the Council of Constance: and history abundantly testifies how religiously the iniquitous decree of that Council has been observed. Not to insist upon the numerous plots and conspiracies against the reformed religion in our own country, from its establishment to the memorable gunpowder conspiracy, and the Irish conspiracy in 1729:—Witness the martyrdom of John Huss; who, though he had a safe conduct from the *emperor* Sigismund, guaranteeing his *free* access to the Council of Constance, and his *free* return from it, was nevertheless im-

prisoned there ; and, after a process on a charge of heresy, was condemned and burnt to death, in violation of every law, human and divine. Witness the massacre of St. Bartholomew, in 1572, when 500 Protestant gentlemen, and 10,000 of the lower classes, were assassinated at Paris, and not fewer than 40,000 in the provinces ; at which pious tidings, Gregory XIII. was so overjoyed, that he commanded a discharge of artillery to be made, ordered the cardinals to return solemn thanks to Almighty God, and caused a medal to be struck in honour of the unprincipled transaction. Witness, also, the Massacre of 1641, in Ireland, where (as in France, sixty-nine years before,) no ties of nature or of friendship could prevent papists from embruing their hands in the blood of their nearest Protestant relations. To these instances may be added the unprincipled revocation of the sacred and irrevocable edict of Nantes, by Louis XIV. against the faith of the most solemn treaties, in consequence of which the Protestant churches were destroyed throughout France ; the soldiers committed the most scandalous excesses ; and, after the loss of innumerable lives, 50,000 of the most valuable and industrious of the citizens of France were forced into exile. Once more, in 1712, when by virtue of the treaty of Alt-Rastadt certain places were to be surrendered to some Protestant princes, Pope Clement XI. in a letter to the Emperor Charles VI. denounced the Protestants as “ an execrable sect,” and, in the plenitude of his pretended supremacy, declared every thing, which either was, or could be, construed or esteemed to be in any way obstructive of, or in the least degree prejudicial to, the Romish faith or worship, or to the authority, jurisdiction, or any rights of the church whatsoever, “ to be, and to have been, and perpetually to remain hereafter null, unjust, reprobated, void, and evacuated of all force

from the beginning; and *that no person is bound to the observance of them, although the same have been repeated, ratified, or secured BY OATH.*" (Digest of Evidence on the State of Ireland, Part II. p. 243.)

Such are the dogmas of the CHURCH OF ROME, and such has been her practice for many centuries. *Individuals* of high character, belonging to her communion (the sincerity of whose protestations cannot be doubted), have disclaimed them: but they remain UNRESCINDED *by the united church AND court of modern Rome.* These doctrines (the contrariety of which to scripture, reason, and, in many instances, to morality, cannot but have powerfully struck the reader's mind,) have been promulgated by popes, councils, and canonists: they must be rescinded by the same authorities before Protestants can consent to give up those securities, upon which their civil and religious liberties depend. Have we any concern for pure and undefiled religion, for the liberties of our country, and for the welfare of our children and posterity? — Let us then stand fast in the liberty wherewith Christ has made us free; and *let THE WORD OF CHRIST* [and not human traditions] *dwell in us richly in all wisdom* (Col. iii. 16.); *for other foundation can no man lay than that is laid, which is JESUS CHRIST.* (1 Cor. iii. 11.) *We have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.* (Col. i. 28.) *If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, FROM SUCH WITHDRAW THYSELF.* (1 Tim. vi. 3—5.)

NOTES.

NOTE [A], page 10.

Proofs, that the Apocryphal Books contain many things which are fabulous, contradictory, and directly at variance with the Canonical Scriptures.

1. FABULOUS STATEMENTS.

(1.) Rest of chapters of Esther, x. 6. *A little fountain became a river, and there was light, and the sun, and much water. This river is Esther, whom the king married and made queen.* xiv. 2.

(2.) The story of Bel and the Dragon is, confessedly, a mere fiction, which contradicts the account of Daniel's being cast into the lions' den.

2. CONTRADICTORY STATEMENTS.

(1.) The author of the book of the Wisdom of Solomon alludes to the people of Israel, as being in subjection to their enemies, which was not the case during Solomon's reign. We read, indeed, that he had enemies in the persons of Hadad, Rezon, and Jeroboam, (1 Kings, xi. 14, 23, 25, 26,) who vexed him; but we no where find that they subdued his people; and the schism of the ten tribes did not take place until after the death of Solomon.

(2.) Baruch is said (i. 2.) to have been carried into *Babylon*, at the very time when Jeremiah tells us (xliii. 6, 7.) that he was carried into the land of *Egypt*.

(3.) The story in 1 Esdras. iii. iv., besides wanting every mark of the majesty and sanctity of the sacred writings, contradicts Ezra's account of the return of the Jews from Babylon under Cyrus.

(4.) The first and second books of Maccabees contradict each other: for in the former, (1 Macc. vi.

4—16.) Antiochus Epiphanes is said to have died in Babylon; and in the latter he is represented, *first*, as having been slain by the priests at Nanea in Persia, (2 Macc. i. 13—16.) and *afterwards*, (ix. 28.) as dying a miserable death *in a strange country among the mountains*.

(5.) In the book of Tobit, the angel that is introduced (v. 12.) as representing himself as being a kinsman of Tobit, in xii. 15., contradicts himself, by affirming that he is Raphael, one of the holy angels. The author of this book has also added to the views of God and of Providence, delineated in the Old Testament, tenets of Assyrian or Babylonian origin.

3. CONTRADICTORY DOCTRINES.

(1.) *Prayers for the Dead*.—2 Macc. xii. 43, 44. *And when he had made a gathering throughout the company, to the sum of 2000 drachms of silver, he sent it to Jerusalem to offer a sin-offering, doing therein very well and honestly: for, if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead.* This statement contradicts the whole tenor of the sacred writings, which nowhere enjoin or allow of prayers for the dead.

(2.) *The Heathen Notion of the Transmigration of Souls*, which is equally contradictory to the Bible, is asserted in Wisd. viii. 19, 20. *For I was a witty child, and had a good spirit; yea, rather, being good, I came into a body undefiled.*

(3.) *Justification by the Works of the Law*, (in opposition to the Scriptures, which teach that we are justified or accounted righteous only by faith, see page 26.) is taught in various parts of the Apocryphal books. 2 Esdras, viii. 33. *The just, which have many good works laid up with thee, shall out of their own deeds receive reward.* Tobit xii. 8, 9. *Prayer is good with fasting, and alms, and righteousness. Alms doth deliver from death, and shall purge away all sins. Those that exercise alms and righteousness shall be filled with life.* Eccclus. iii. 3. *Whoso honoureth his father maketh atonement for his sins.* 30. *Alms*

maketh an atonement for sins! xxxv. 3. To forsake unrighteousness is a propitiation.

(4.) *Sinless Perfection.* Ecclus. xiii. 24. *Riches are good unto him that hath no sin.* But what say the Scriptures? Eccles. vii. 20. *There is NOT a just man upon earth, that doeth good, and sinneth not.* Rom. iii. 23. *ALL have sinned and come short of the glory of God.* 1 John, i. 8. *If we say that we have no sin, we deceive ourselves, and the truth is NOT in us.*

4. IMMORAL PRACTICES commended in the Apocryphal books, which practices are prohibited in the Scriptures.

(1.) *Lying.*—The instances cited in p. 47. No. (7.) may also be adduced here.

(2.) A desperate act of *Suicide*, (which is expressly forbidden in Exod. xx. 13. *Thou shalt NOT kill,*) is related in 2 Macc. xiv. 41.—46. as a *manful act*, and in terms of great commendation.

(3.) *Assassination*, which is equally prohibited, is commended in the book of Judith, (ix. 2—9.) in the case of the Schechemites, whose base murder is justly condemned in Gen. xlix. 7.

(4.) *Magical Incantations*, which are forbidden in Lev. xix. 26. and Deut. xviii. 10, 11. 14. are introduced in Tobit vi. 16, 17. as given by the advice of an angel of God. (Statement of Committee of Edinburgh Bible Society, respecting the Apocrypha, pp. 9, 10.)

5. To the preceding instances, which are directly at variance with the divinely inspired Scriptures, we may add, that, in the Apocryphal books, there are passages, which are so inconsistent with the relations of all other profane historians, that they cannot be admitted without much greater evidence than belongs to these books. Thus, in 1 Macc. viii. 16. it is said that the Romans “committed their government to *one man every year*, who ruled over all that country, and that all were obedient to that one, and that there was neither envy nor emulation among them.”

This assertion is contradicted by *every* Roman historian without exception. The imperial government was not established until more than a century *after* the time when the first book of Maccabees was written. In like manner, the account (in Macc. i.

6, 7.) of the death of Alexander, misnamed the Great, is not supported by any of the historians who have recorded his last hours.

NOTE [B], page 15.

ON THE VARIANCES IN THE SIXTINE AND CLEMENTINE EDITIONS OF THE LATIN VULGATE BIBLE.

These fatal variances between editions, alike promulgated by pontiffs claiming infallibility, have been exposed by various protestant divines, and particularly by our learned countryman, Thomas James, in his "*Bellum Papale, sive Concordia Discors Sixti V.*" (Londini, 1600, 4to.) who has pointed out very numerous additions, omissions, CONTRADICTIONS, and other differences between the editions of the two infallible pontiffs, Sixtus V. and Clement VIII. Specimens of these contradictions may be seen in the author's larger Introduction to the Critical Study and Knowledge of the Holy Scriptures, vol. ii. pp. 201—202. (5th. edit.)

NOTE [C], page 15.

ON THE TERGIVERSATIONS OF THE INFALLIBLE PONTIFF, LIBERIUS.

"In looking upon Liberius as a frail and erring mortal, sorely tempted and beset, banished from home, friends and country, we pause before we pass a severe sentence upon him, remembering that, were we equally tempted, our faith might have failed like his. But when we view him as an INFALLIBLE PONTIFF, we are obliged to look upon his conduct in another light, and, while we commiserate the frailty of the man, to adduce it as a proof of the unfounded nature of those claims, which rest on the supposition of an *unerring succession* of infallible guides. . . . The historians, and those strenuous advocates of Papal Intallibility, Baronius (Annal. Eccles. tom. iii. ad ann. 352.) and Bellarmine (Disput. Theol. tom i. p. 981.), appear very desirous of softening down, as much as

possible, this uncompromising circumstance, conscious no doubt that, if admitted to the full extent, it would completely invalidate the pretension of freedom from doctrinal error in the successors of Saint Peter. Bellarmine finding the subject too difficult even for *his* jesuitical skill, sums up his arguments by remarking, that, however these things may be, Liberius' NEITHER taught heresy, NOR was a heretic, but merely sinned in the outward act! But these palliating attempts are vain. "St. Hilary, Bishop of Poitiers, (Op. pp. 1158. 1134—1137.) speaks of this papal lapse, of which he was an eye witness, very plainly, and openly, not being very anxious, it seems, to screen the *infallible chair*." His language is very strong. "I anathematize thee, O Liberius, thee and thy companions; again, I anathematize thee; and, for the third time, I say unto thee, O Liberius, that thou art a prevaricator." "And, among other very strong terms employed, he designates the creed signed by Liberius, 'a blasphemous creed.' The same testimony is borne by St. Jerome, (Chron. ad ann.); and indeed the candid (though papal) historian, Dupin (Eccl. Hist. vol. ii. 63.) acknowledges that all the ancient authors speak of the fall of Liberius, as the approbation of the Heresy of the Arians." Keary's view of papal and concilian Infallibility, pp. 18—20.

NOTE [D], page 20.

ON THE IDOLATROUS WORSHIP OF SAINTS AND IMAGES.

To evade the charge of idolatry, some divines of the Romish Church have recourse to a superior worship of God, which they call *Latria*, and an inferior worship by them termed *Dulia*, and which they pay to the saints, to images, and to the cross. But there is no foundation for this distinction: for, not to repeat what has been stated in page 22, that *all* worship of images and of every thing else, God alone excepted, is most expressly forbidden in the Holy Scriptures:—

"1. *The nature of religious worship will not admit of such nice distinctions.* It is plain, from our Lord's

answer to the Devil, that he did not consider there were different degrees of religious worship, or that any but God might be worshipped in any way or manner. The Devil required from him no more than the Papists give to Saints and images; "Fall down and worship me;" and our Lord's refusal, saying, that God alone is to be served, must be understood to determine, that no degree of religious worship is to be given to any creature whatsoever.

"2. *The Scriptures mention no such distinction.* Nothing is there said of an inferior degree of worship fit to be offered to Saints or Angels. An Angel refused any kind of worship from St. John. "I fell down to worship before the feet of the Angel which shewed me these things; then saith he unto me, see thou do it not, for I am thy fellow-servant.....worship God." Rev. xix. 10. and xxii. 9. Yet it is evident, that the Church of Rome commands its members to do the very thing that St. John was directed not to do. When Cornelius, the centurion, fell down at St. Peter's feet and worshipped him, the apostle forbade him, saying, "Stand up, I also am a man."

"3. *The common people neither understand, nor observe this distinction.* This is confessed by one of their own writers. 'The manner in which the Church invokes the Saints cannot be accounted idolatry, although the ignorant people have carried the abuse almost as far as idolatry, either in considering the Saints as the authors of the favours they ask, or in placing more confidence in their mediation, than even in that of Jesus Christ, or finally, in persuading themselves, that, independently of a good life, the merits and intercessions of the Saints might enable them to obtain salvation.' (See the History of the Council of Trent, translated into French by Father Le Courayer.)" Hamilton's Tracts on some leading Errors of the Church of Rome, pp. 33, 34.

By whatever modified appellation Romanists may designate the worship they pay to images, its practical tendency on the minds of the lower orders must be collected from the effect it produces in those countries, where the religion of the Church of Rome

is the only one of which they have any notion. In the "Christian Examiner, or Church of Ireland Magazine" (an ably conducted journal), for February 1827, pp. 149—151, there is an account of the Coronation of the Image of the Virgin Mary of the Immaculate Conception, in the church of Gesu Vecchio in the city of Naples, so lately as the 30th of December, 1826. The account, with its illustrative remarks, is too long to admit of insertion in this place: It must therefore suffice to state, that "When the crown was placed on the head of the infant Jesus, there was a general movement: but when she (the image of the Virgin) was crowned, the lower orders could no longer contain themselves, and the shout of the men, the cries, the outstretched imploring hands, the tears and convulsive shrieks of the women, shewed how vehemently and profoundly they adored the virgin, and worshipped her image." After the coronation, the archbishop of Naples, and priests, pronounced certain sentences and responses, in which the unlimited power of the virgin over all nature, was unhesitatingly proclaimed in phrases almost scriptural.

4. *The Doctors of the Romish Church are not agreed concerning the distinction between Latria or supreme worship, and Dulia or inferior worship.*

"Many writers in that Church deny, that there is any difference between the two words, and admit, 'that it is one and the same virtue of religion which containeth them both.' If some say, that it is idolatry and mortal sin to give *Latria* to a saint or image, which ought only to receive *Dulium*; and if others tell you, that these words signify the same thing, let a man do what he will, he incurs the guilt of idolatry, in the opinion either of the one or the other of these parties.

"If the Papists excuse themselves from the charge of idolatry, by making a distinction between two different kinds of religious worship, which the nature of the thing does not admit of, which the Bible nowhere mentions, which the common people cannot understand, and concerning which their own doctors

have disputed; the Protestants have a good excuse for not worshipping Saints or images." Hamilton's Tracts, pp. 34, 35.

NOTE [E], page 21.

ON THE CANONIZATION OF THOMAS À BECKET.

"About fifty years after his (Becket's) death, it was the subject of a public dispute at the university of Paris, whether Becket was in heaven or hell, so ambiguous a point was his sanctity. Some asserted that, for his extreme pride, he deserved to be damned: others, on the contrary, maintained, that the miracles wrought at his tomb were undoubted proofs of his salvation. This last argument indeed would have been unanswerable, if these miracles were as evidently proved as industriously spread.

"He had deserved too well in the court of Rome not to have a place in the Catalogue of the Saints. He was therefore canonized two or three years after his death. However desirous the Pope was to shew his gratitude to the memory of so faithful a servant, the world must first be convinced, that the cause he died in was approved by God: otherwise his canonization might have been objected against. Nothing was more proper to infuse this belief into the minds of the people, than miracles. Accordingly, such multitudes were forthwith wrought at the tomb of the new martyr, that, in any other age the number of these miracles, instead of satisfying the world, would have had a quite contrary effect. Neither Christ, nor his apostles, worked the like, or so many, to prove the truth of Christianity, as this new saint did, to authorize the privileges and immunities of the clergy. It was not thought sufficient to assert his restoring dead men to life: but it was farther affirmed, he raised the very *beasts*! It was given out for certain, that, being exposed to view in the church before he was buried, he rose out of his coffin, and went and lighted the wax-candles, which had been put out. It is said also, after the funeral ceremony was over, he held up his hand to bless the people. To all these miracles

many others are added, equally becoming the majesty of God. Meanwhile they were spread with that confidence, that not a man was found hardy enough to shew the least sign of doubt. The Pope's legates, sent some time after to examine these matters, found the people at Canterbury so persuaded of the truth of all these facts, that, upon such publick evidence, his holiness thought he should run no great hazard in canonizing Becket, by the name of Saint Thomas of Canterbury. The tomb of the new saint was first adorned with few ornaments: but, fifty years after his death, his body was laid in a shrine, enriched with a prodigious quantity of precious stones. As a farther honour to his memory the pope ordered, every fiftieth year, a jubilee to be solemnized in the church where he lay. From thenceforward miracles became so common at his tomb, and their fame spread so far, that they drew votaries from all parts of Christendom, who came to Canterbury, to obtain the intercession of this new saint. In 1420 they kept an account of above fifty thousand foreigners, of all ages and sexes, that came in pilgrimage that year to this renowned tomb." (Rapin's Hist. of Engl. vol. i. pp. 232, 233. folio edition.)

NOTE [F], page 22.

The life of *Saint Pius V.* written by Antonius Galbutius, is printed in the great collection of the Lives of the Saints in fifty-four folio volumes, known by the appellation of the *Acta Sanctorum*, edited by the Bollandists: The biographer has devoted an entire chapter to the narrative of this pope's exciting Queen Elizabeth's subjects to rebellion, of his assisting the earls of Westmoreland and Northumberland with money in their treasonable attempt, and of his endeavours (providentially frustrated) to prevail upon the kings of Spain and Portugal to assist the rebels. The conspiracy was betrayed by the French, and the threatened invasion was averted. *Acta Sanct.* vol. i. (of the month of May) pp. 658 et seq.

NOTE [G], page 23.

ON THE ADORATION OF THE CROSS.

The Rev. Dr. PHILPOTTS, in his letters to Mr. Butler, pp. 91—96, has collected various instances of the adoration of the cross by Romanists. One single instance, taken from service books, which are in almost daily use among the members of the church of Rome, will suffice to shew that prayer and praise, which are the highest acts of praise, are directly addressed to the cross, NOT as a memorial, but as worthy in itself to be the object of veneration, because it had borne the body of our Lord.

“ On Good Friday the following ceremony takes place, which is expressly called the Adoration of the Cross. ‘ After the prayers the priest puts off his vestment, and taking from the altar the cross covered with a veil, he goes to the corner of the epistle, where he uncovers the top of it, and shews it to the people, singing the antiphon — ‘ *Behold the wood of the cross.*’ Then the deacon and sub-deacon join with him in singing the rest, ‘ *On which the salvation of the world hung,*’ and the choir, prostrate on the ground, answers, ‘ *Come, let us adore.*’ From thence the priest proceeds to the side of the epistle, where he uncovers the right arm of the cross, saying a second time, *Behold the wood*, as before; lastly, he goes to the middle of the altar, and uncovers the whole cross, singing a third time *Behold the wood*, as before. After which he carries it to a place prepared before the altar, where he adores, first alone, and then the clergy and laity, two and two, all kneeling thrice on both knees, and kissing the feet of the crucifix. During the adoration two chanters in the middle of the choir sing several versicles, and at the close this antiphon, *We adore thy cross, O Lord, and we praise and glorify thy holy resurrection; for by the wood of the cross the whole world is filled with joy.* — After this the following are sung as hymns :

O faithful cross, O noblest tree,
 In all our woods there is none like thee.
 No earthly groves, no shady bowers
 Produce such leaves, such fruit, such flowers.
 Sweet are the nails and sweet the wood,
 Which bore a weight so sweet and good.

This is repeated at the end of each verse of a hymn now sung, in which hymn we find this direct address to the cross :

Bend, towering tree, thy branches bend,
 Thy native stubbornness suspend ;
 Let not stiff nature use its force,
 To weaker sap have now recourse :
 With softest arms secure thy load,
 And gently bear our dying God.
 On thee alone the Lamb was slain
 That reconciled the world again ;
 And when on raging seas was toss'd,
 The shipwreck'd world and mankind lost,
 Besprinkled with his sacred gore,
 Thou safely brought'st them to the shore.

When the adoration of the cross is almost finished the candles upon the altar are lighted, and after the adoration the cross is placed again upon the altar."

In the form of prayer for the third of May, the festival of the *Invention* or Finding of the Holy Cross, "besides the hymns already quoted being sung, there are the following prayers offered up. 'O cross, more splendid than all the stars: celebrated in the world; much beloved by men; more holy than all, who alone wert worthy to bear the *talent* of the world; saye this congregation here present and assembled this day to thy praise: halleluiah.'— 'Faithful cross, thou alone art noble among all trees; let that holy triumph (the finding of the cross) be health to the sick; the wood of life; the remedy against death.'— 'We adore thy cross, O Lord, and call to mind thy glorious passion.'

"Sept. 14. (Adoration of the Holy Cross.) 'O venerable cross, who hast brought salvation to the miserable, with what praises shall we extol thee, be-

cause thou hast prepared for us heavenly life.' — 'O victory of the cross and admirable sign, make us to triumph in the court of heaven.' — 'O blessed cross, who alone were worthy to bear the King of heaven and the Lord.'

"These extracts exhibit to us all the varied forms of adoration, in which we are accustomed to address the Supreme Being. The cross is praised for having, as a tree, a piece of wood, borne the body of our Lord; it is implored to give pardon to the guilty; and to increase grace to the justified; yea, it is specially intreated to bless the congregation who assemble for its praise." Hamilton's Tracts, pp. 95—97.

NOTE [H], page 25.

MANY OF THE RITES AND CEREMONIES OF THE
CHURCH OF ROME ARE OF HEATHEN ORIGIN.

It cannot be denied that this church has adopted many things belonging to the Pagan religion. Peter Lombard, Durandus, Polydore Virgil, and other writers of that communion avow the fact; which has been demonstrated at great length by Dr. Conyers Middleton, in his well-known "Letter from Rome." The following instances are given from Mr. Bruce's Translation of Benedict Pictet's Discourses, intitled, "True and False Religion Examined," (Edinburgh, 1797, 8vo.) pp. 158—162; omitting his notes and authorities for the sake of brevity.

"The Romanists compare their grand pontiff with him who bore the same title (*Pontifex Maximus*) among the Pagans.

"The custom of kissing the feet of the pope, which Gregory VII. ordained in a council of Rome in 1076, was it not derived from the Pagans, who kissed the feet of their emperors?

"The custom of the priests shaving their heads, and making the form of a crown, had its original doubtless from the priests of ancient Egypt, being practised by the priests of the goddess Isis.

“ Are not the present nunneries founded upon the ruins of the vestal virgins ?

“ When the Romanists put all their cities under the protection of a saint, or an angel, what was this but an imitation of the Pagans, who placed all their countries under the protection of their gods or goddesses ; as Jupiter was the tutelary god of Crete, Juno of Argos, and Venus of Amathusa ?

“ If all the sciences, and the liberal and mechanic arts, had among the Pagans their particular god and patron, who knows not, that in the Romish church every saint hath his task and business ?

“ The holy water of the Romish church is nothing else than an imitation of the lustral water of the Pagans.

“ Whence comes their purgatory, but from the Pagans ? Wherefore Pope Gregory, who first brought this doctrine into credit, describes it in the language of a heathen poet.

“ Whence did they take the whippings and macerations, practised among them, unless from the priests of Baal, who scourged themselves till the blood came ; — from the priests of the goddess Cybele, or of Bellona, who were wont to cut themselves with knives and lancets ?

“ Whence proceeded the worship of images, but from the Pagans, who consecrated to their gods a variety of images both embossed and painted, who placed them in their temples, raised them upon their altars, enshrined them in a costly manner, crowned them with flowers, and smoked them with incense ? Yet it must be acknowledged, that there have been some Gentile nations, as the Persians, the Germans, the Libyans, the first Romans during the space of a hundred and sixty years, who rejected the use of statues and images in religion ; and the wisest among the Pagans have acknowledged, that the service of the Deity would have been more pure and chaste without images, and that those who introduced them, had diminished the respect due to the divinity, and contributed to the increase of error.

“ Again, whence came the canonization of saints, if it was not from the apotheoses of the Pagans ?

“ Or, whence did they draw their processions, but from the same fertile source ?

“ Who knows not that the ceremonies of Candlemas, were borrowed from the Pagans, who, in the same month, celebrated a feast in honour of Ceres and her daughter Proserpine, and who went in procession, on the day of that festival, with candles and burning torches ? Durand, Bishop of Mande, gives us this account ; and informs us, that Pope Sergius instituted this feast in place of the other.

“ Once more : whence are derived the Agnus Deis, which they hang about the necks of their children, unless from the ancient Pagans, who in like manner suspended at the neck of their infants, small vials or bottles, to preserve them against enchantments or sorceries ; as the Cardinal Baronius owns ; or from those little images of the Pagans, in which was represented the thunder of Jupiter ; as a learned man of the same church would account for it ?

“ Here we have enough, I think, to oblige us to pronounce, that the Romish religion is by no means that pure Christian religion which we seek.”

The preceding instances are also to be found in the original work of Pictet, intituled, “ Huit Sermons sur l’Examen des Religions,” p. 260 — 265. 3d edit. Genève, 1716.

NOTE [I], page 35.

ON THE SALE OF INDULGENCES.

The testimonies of Romanist writers to the sale of indulgences may be seen in the Rev. Dr. Phillpots’s Letters to Mr. Butler, pp. 151 — 153 ; or in Dr. Hales’s Analysis of Chronology, vol. ii. part. ii. p. 1019 — 1022. ; and especially in “ Taxatio Papalis ; being an Account of the Tax-Books of the United Church and Court of Modern Rome.” (London, 1825, 8vo.) That the scandalous traffic in indulgences has been carried on in later times will be evident from the following facts.

“In the year 1709, a Bristol privateer captured a vessel from Spain on her passage from America, which had on board upwards of three millions of these bulls of indulgence, which were to be sold to the people in America, at various prices, from 20 pence for the poor, so high as 11*l.* for the rich ; and Captain Dampier told Bishop Burnet, that they were so numerous that his sailors used them in careening the ship.

“In the year 1800, a Spanish ship from Europe was captured near the coast of South America by Admiral Harvey, then captain of the Southampton frigate. There were on board large bales of paper, valued in her books at 7500*l.* It was a matter of surprise to him to see them rated so high, and to hear the master of the captured vessel speak of them with great admiration : he examined them, and found them all filled with large sheets of paper, printed, some in Spanish and some in Latin, but all sealed with the seals of ecclesiastical courts in Spain or at Rome. These were indulgences or pardons for various sins mentioned in the Catholic rubric, and the price, which varied from half a dollar to seven dollars, was marked upon each. *They had been BOUGHT in Spain, and were intended for SALE in South America.* At Tortola, some Dutch merchants bought the whole for 200*l.* with the hope of being able to smuggle them among the Spaniards in America.” Hamilton’s Tracts, p. 68.

THE END.

LONDON :

Printed by A. & R. Spottiswoode,
New Street-Square.

